

SUGGESTION

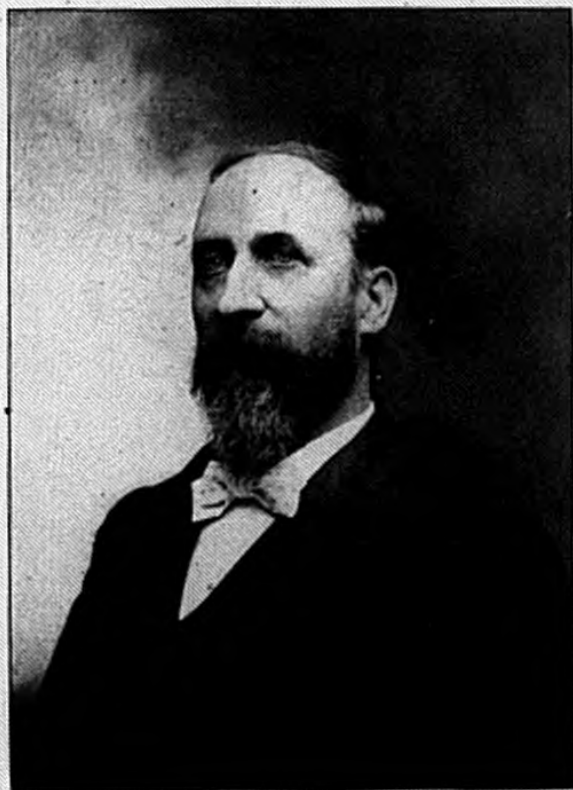
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DEVOTED
TO
The Study
AND
ADVANCEMENT
OF
SUGGESTIVE
THERAPEUTICS.



J. E. WILLIAMS,
Streator, Ill.



TO THE
Scientific
INVESTIGATION
OF ALL
OCCULT
PHENOMENA.

HERBERT A. PARKYN, M. D., C. M., EDITOR.

HYPNOTISM

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"Man's whole education is the result of Suggestion."

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\$1.00 PER YEAR.

WANTED—A NEW SYNTHESIS.

J. E. WILLIAMS, STREATOR, ILL.

I think it was Tyndall who said that all minds could be divided into two classes—the analytic and the synthetic. The analytic is represented by the scientific, and the synthetic by the artistic, poetic or religious cast of mind. The former makes use of the inductive method; the latter, of the deductive. The one builds up its generalization by a painstaking observation and verification of facts; the other seeks to deduce its facts from some assumed or axiomatic generalization. The broad and enduring structure of modern scientific truth is the result of the inductive method; the fanciful scholasticism and mysticism of the middle ages were the product of the deductive method.

Most of the religious chimeras and philosophical will-o'-the-wisps of the past can be charged to the disposition of the synthetic mind to generalize before it has learned to observe, and in the various semi-mystical cults of the day the same tendency is distinctly discernible. I am reminded of this by the well written article in the April number

of SUGGESTIONS on "Scientific Versus Occult Suggestion," and while I am in agreement with the general purport of the article, yet it seems to me there is something to be said on behalf of the so-called occult method that needs emphasizing at this time.

In the world of suggestive therapeutics we find these two types of mind confronting each other. The Chicago School of Psychology may be regarded as representative of the scientific, and Christian Science of the synthetic or religious method of thought.

Scientific suggestion deals with special symptoms and special functions, and seeks their modification by directing attention to special organs and processes. It concerns itself with concrete objects like the stomach, the heart, the brain, the blood; and with particular functions, such as digestion, assimilation, elimination, circulation and the like. It works by making specific suggestions to or about each of these particular parts, and expects as the result of its health predicated affirmations, the amelioration of all local symptoms

and disorders, and the healing of the whole organism.

The religious school proceeds from the opposite point of view. It seeks to base itself on the largest and most comprehensive generalization the human mind is capable of making—the idea of God. It assumes all goodness, power, and perfection, as included within this generalization, and once having accepted the premise, it is very easy to prove by the deductive method that nothing inconsistent with these qualities can exist. The efficacy of its treatment will depend on its ability to get its major premise accepted. If it can get the suggestion of God's immanence, power, and perfection, to take a deep enough hold on the subject, the expected corollary will usually follow, and weakness, imperfection and disease will tend to disappear.

The merit of the scientific practice is apparent. It is the same that has given the inductive method such paramount prestige in the world of science, and that has revolutionized our conception of physical life. It is the method of painstaking investigation of phenomena, of faithful collection and verification of data, of conscientious and laborious experimentation, and finally, of slow but accurate generalization and application. Its gains are sure and steady, if not always brilliant, and its virtues are those of strength, soundness and reliability.

The merits of the religious method are, in my opinion, equally real, although, I must confess, not so equally obvious. What can be said for this much abused and almost discredited agency that will give it standing before the bar of reason?

In seeking an answer to this question let us briefly consider the antece-

dents of the suggestive condition. It is one of our maxims that "circulation follows the attention." It is thus that "thought tends to take form in action;" thus do we establish the connection between the psychical and the physical. In all attempts at directed suggestion the prime prerequisite is attention. The more intense the attention, all else being equal, the more potent will be the suggestion. Now, on what conditions does attention depend?

In his brilliant monograph on the "Psychology of Attention" the eminent physiological psychologist, Th. Ribot, says: "Attention" in all its forms has, for its immediate and necessary condition, interest—that is, affective states, natural or artificial." Again, he says: "Attention always depends on affective states."

If suggestion depends on attention, and attention on affective states, or feeling, the question, "By what means can the desired feeling be aroused and maintained?" becomes a very pertinent one. The answer will vary according to the predisposition of the subject, but of all the stimuli to feeling available for suggestive purposes, I believe there are none that can compare in potency and efficiency with the synthetic or religious conception. It requires no elaborate demonstration to prove the emotive power of the religious sentiment. The most superficial acquaintance with human history should be sufficient to convince the reader. Misdirected religious feeling has many sins to answer for, and science has reason to be suspicious of it, but none can gainsay its emotive power. It is this factor that is the vital element in Dowicisms, Christian Science, Divine healing, and in another guise, in the various forms of

mental and metaphysical healing. In all these, the synthetic conception, the generalization from an assumed premise with a logical deduction therefrom of the special fact, is the characteristic feature. I take it for granted that every student will admit the potency of this method as a creator of powerful affective states; that these states are a condition precedent to expectant attention, which is again the most important pre-requisite of suggestibility.

But the objection that the scientific mind will raise is that from the very nature of the case the fundamental postulate is assumed and indefinable, and therefore, all conclusions deduced therefrom must be unreliable and misleading. This criticism is serious, but, I think, not final. To answer it in full would be too large a task to attempt at the conclusion of a magazine article. I will only make a suggestion in the direction of an answer.

Briefly, it may be admitted that ultimate reality is indefinable. But to admit that it is indefinable is not the same as to admit that it is unreal. When we come to the last term, the analyst assumes just as much as the synthetist. The conception of the ultimate atom is just as much a formal mental construction as that of the Divine Spirit. Those who think themselves wise in their conceit of the subjective mind are in no better case, logically, than those who talk of the Christ principle. We cannot define the ultimate, and yet by the very necessity of thinking we are obliged to assume its reality.

Man knows he is not wholly self-created, and he knows he stands in some vital relation to the Source of Being. If he is a reasoning being he knows that

that out of which he came must have been adequate to produce him. He knows that the Source cannot be less, and is probably infinitely more than he; that it contains within it all the aspects of life he cognizes in himself, and therefore possesses sentiency and purpose. In order to make it possible to hold this idea before his mind he gives it a name—calls it God. Here begins his troubles. Once having given it a name, he has also given it a limit. He anthropomorphizes, makes of it an entity, a thing, then seeks to define it. From this process comes all theologies, and all systems, more or less fantastic, that have the God idea as their centre. The Reality is real enough, but definitions are fatally false.

Is there any escape? I can only offer a hint. Let us remember that our names for Reality, whether God, or Divine Goodness, or Subjective Mind, are only symbols and not entities. They stand there to represent a real but still an unknown quantity, just like the letter x in algebra. The symbol is useful and valuable in working out our theory of life; indeed, without it no mental presentation of the problem is possible. But the word never becomes the Reality; never imprisons within the meshes of its implications the Unconditioned and Absolute, the undefined Being of Reality.

And so ultimate truth forever eludes our definition. By the very process of consciousness we change the absolute into the relative. Into every system of thought, whether scientific or philosophic, we ever transform Reality in the interest of our purposes. We see it in such aspects and under such forms as suit our own ends, and we impute to it such significance and value as accords

with our pre-established mental attitude. Thus do we condition truth by our own subjective powers and limitations, and thus do we transform Reality by our own will, in the interest of our own purposes.

If we thus construct our views and symbols of Reality, it is clearly to our advantage to create them in the interest of our own highest purpose. That purpose is maximum life—health, happiness, well-being. In furtherance of this purpose we are at liberty to conceive of Reality in such a way, and take such an attitude toward it as shall be promotive of the objects we seek. Such a conception or attitude must necessarily be an optimistic one, and any scheme or system of thought that we construct to support it must be consistent with our general purpose.

The world is now ready for a new synthesis; it is hungering for a new interpretation of life. When it comes it must satisfy the head as well as the heart. It must be broad enough to include the external as well as the internal, the facts of induction as well as the subjective experiences of the soul. It must satisfy the analytic as well as the synthetic mind; it must combine the emotional power of the religious motive with the accurate knowledge of science. Above all it must adequately symbolize and represent that Unknown which encompasses the known, that Reality which underlies all appearance, that Being which includes all phases, that Life which animates all forms, that Unity which synthesizes all diversity.

Such a synthesis would supply to Suggestive Therapy a powerful stimulus. It would provide an adequate motive and a rational method for inducing deep changes in the affective

life, for arousing interest and attention, for creating optimistic faith, and for giving a permanent upward impetus to the flagging powers of the patient. It would be a tonic to his will, a stimulant to his vitality. It would furnish a thought form on which his mind could lean, an anchor of hope on which his heart could trust. It would plant his trembling feet on the rock of Reality; it would be to his faltering soul what the thought of God has been in all ages—a source of faith, hope and trust, of aspiration and inspiration, of a living belief in the Goodness that is at the heart of things, and in the Beneficence that permeates his own and all other forms of life.

I have tried herein only to state, and not to solve the problem. If I have succeeded in formulating our want, I have taken the first step toward supplying it. Perhaps the very yearning and longing for a new faith which is everywhere manifest is evidence that we are on the threshold of a new dispensation. The cries of the various prophets of psychism and mysticism may be voices in the wilderness preparing the way for the new Messiah. The old faith of the world is discredited among the literate and learned, much as paganism was when Christianity swept over the decadent Roman Empire and breathed into its dying body the breath of a new life. Will the twentieth century usher in the new synthesis? The hour has arrived. Will the man appear?

Thus while the mute creation bends downward, man looks aloft, and with erect countenance turns his eyes to heaven, and gazes on the stars.—*Ovid*.

THE PSYCHICAL PHENOMENA OF SPIRITUALISM.

ALVAN CAVALA HALPHIDE, M. D., 3458 WABASH AVE., CHICAGO, ILL.

(*Concluded.*)

Levitation, or floating in the air, is among the rarer phenomena and while we may not fully understand how it is done, I am sure that it is not necessary to conclude that ponderable things are borne up by angel hands. We have strong statements from good authorities that levitation can be produced without the interposition of spirit agencies. We are told that "the priests of Siam, when in the sacred pagoda, mount fifty feet in the air with taper in hand, and flit from idol to idol, lighting up the niches, self supported, and stepping as confidently as though they were upon the solid ground." "The officers of the Russian squadron in Japanese waters, relate the fact, that besides many other marvels, they saw jugglers walk in mid-air without the slightest support."—(Blavatsky). I do not know how this is done, but it does not necessarily involve the supernatural. The adepts do these things, and one was heard to say in explanation, that they are persons "who know that the power to produce these phenomena resides in themselves, and who possess the intelligence to control and direct it." A friend of mine, who has been under the tutelage of several Indian fakers, told me that he had succeeded in levitating his own body, that he had floated about his room. It is to be hoped that we shall know more of this power in the near future.

Materialization is the crowning glory

of the mediums. The phenomena vary from faint, shadowy visions, to palpable phantasms that may be caught and fixed upon the photographic plate. It is hardly necessary to say that most of these manifestations are fraud, for nearly all, if not all, of the prominent materializing mediums have been detected and exposed as impostors. But there are phenomena that have been observed and vouched for, and recorded by competent and trustworthy persons; and some of us have seen and heard for ourselves. Now, confident that we are dealing with facts, we feel that it is worthy of our best efforts to discover and understand the laws which underly and govern these apparitions. It has been proven that certain shapes, resembling human persons, animals, and inanimate objects, have appeared and from time to time do appear to the living. In other words phantasms, apparitions, or ghosts, have appeared, and do appear to the living. What are the causes and the possible explanations of the existence of these impalpable creations? There are but two possibilities before mentioned: they are due to forces controlled by the living, or they are the manifestations of the dead. Let us examine them.

Ghosts have appeared in all ages, and in all forms. The favorite character in the Bible is the angel. Again and again we are told that angels appeared and

talked with men and women. In secular records they have appeared singly and in groups, usually clothed and bodily complete; but at times only part of the body has appeared, as a face or a hand. There seems to be some definitely intelligent purpose of the ghostly visitors, as the revelation of a secret, the telling of news, or the disclosure of a crime. In the latter case, the appearance of the spectre is at the place of the perpetration of the crime, and often recurring only at intervals, as at the anniversary of the deed. It is rare that ghosts appear except in cases of violent death, the more violent the death, the more likely is the phantasm to appear. Most of these creations have sad, melancholy, or even suffering expressions, as though they were the children born of anguish and despair.

In seeking the explanation of these phenomena, the scientific axiom that forbids the attributing of any phenomenon to supernatural influence that may be explained by natural forces, compels us to discard the spiritist's theory. However, it is wholly unnecessary, as well as inadequate. There are two other, better explanations, namely that the phenomena are due to hallucination and telepathy, and that they are actual creations of the mind.

Hallucination and telepathy do certainly cover and explain a large number of these phenomena, no doubt, but in my judgment they are inadequate in some cases. The Indian fakers do some wonderful feats through these means. A friend of mine who was for a number of years in the service of the English government in India, told me some of the marvels he saw. He said: "One day a group of officers and natives were watching a faker, and we saw plainly a

full grown tiger walk in our midst, but a snap shot with a kodak failed to catch the tiger upon the photographic plate. I saw the 'basket trick' as it is known. A faker comes down the street with a large basket upon his head, and as soon as a crowd assembles, he takes from the basket a square cloth, and spreads it upon the ground, then he seizes a boy from the crowd—apparently any boy—lays him upon the cloth and covers him with the basket. He then takes a short sword and runs it through the basket again and again in all directions. The sword is smeared with blood, and the boy screams, but when the basket is removed by some anxious spectator, no boy is found there," and a lot more of a similar kind. We are only beginners in the study of thought transference and hallucination.

A group of investigators who offer a solution of the mysteries of phantasms, ghosts, and the like, is headed by Mr. Hudson, who suggests that they are creations of the minds of the living, more or less material, and correspondingly recognizable by the senses. To me this is the most probable and satisfactory explanation, although it is difficult of demonstration. Of materialization Hudson says: "Like all other so-called spirit phenomena it is, in my mind, directly traceable to the power of the subjective mind of the medium, aided by telepathic communion with the sitter." It appears that these psychic creations, or palpable thoughts—for "thoughts are things"—differ from telepathic communications only in degree. The conditions under which they are produced explain the differences. It has been noticed that the most favorable condition of the mind for telepathic and other like ac-

tions, is when the subconscious mind is most nearly in complete control, and this condition obtains at the hour of death, or when the functions of the body are temporarily suspended. The psychics who are able to produce these creations are those who fall into the most profound trances. The ordinary, or primary, consciousness is wholly in abeyance, and the subconscious mind is in complete control. Now, the creations in thought transference are transient, and dissolve as soon as they have fulfilled their missions, while those produced in the agony of death, or under strong emotions, are more substantial and lasting, both by reason of their birth and their mission. The extreme effort of a tortured soul to protest and proclaim against a murderer, doubtless accounts for the apparitions which reenact the ghastly scenes at the place of their perpetration. The effort of a departing soul to say a last long farewell to its loved ones, must account for the phantasm which takes on a shadowy form and appears to take a last lingering look into the faces of the dear ones. The likeness, in these cases, to the individual is natural and readily explained, but not so those produced by psychics, it is claimed. When it is remembered, however, that the psychic is in telepathic communion with the sitter, and can get the picture from his mind, this difficulty vanishes.

This theory of thought creation affords an explanation, also, for a fact, that neither of the others cover, namely, the almost uniformly sad or anguished expression upon the face of the shade. Resulting as they do from minds racked with physical pain, in the throes of death, it is natural that they should have such expressions. It also ex-

plains another set of cases which the other theories failed to touch. It often happens that sensitive persons are affected by the influence of the thoughts of those who have previously occupied a room or a house. No ghost or phantasm is seen or heard, but the influence from the previous occupant is felt; sometimes it is of one character, sometimes of another, but most often it is disagreeable, and frequently of such a nature as to compel the victim to move. This is especially true, if the former occupant was the victim of great sorrow or strong emotions of any kind; it is not necessary to the condition that the person should have died.

The phenomena rendering witchcraft, so inexplicable, can readily be accounted for by the mind creation theory. That they—the witches—were able to perform and did perform many wonders is common history, and historians give details of some of their known methods, which seem to point to the fact that they were psychics, and went into self-induced trances, in order to send their cats, hobgoblins and demons to harass the victims of their enmity. Read what Eliphas Levi says on this subject in his work upon magic.—(Waite's Digest.)

Now, if man can create the phantasms, as it seems that he can, is it not natural and logical that we should, at least, try to harmonize with this fact certain similar phantasms, apparitions, ghosts, or shades or what not? To my mind, that the creation of all phantasms is by the subconscious mind, is all but proven. In any case I have given you a more acceptable theory than the one offered by the spiritists, for it observes the axiom which forbids us to re-

fer explainable phenomena to supernatural agencies. I, for one, until we have carried our explorations much farther than we have at present, and have fixed more definitely the boundaries of the natural, will

not abandon the firm conviction, that neither demon nor ghost, angel nor devil, are necessary to account for the strange happenings and phenomena that we have had under consideration.*

*One thing should be noticed namely, that message in the form of essays and speeches from the shades of Bacon, Washington, Clay and Webster, are unworthy of those men, and more like the productions of unlearned schoolboys or imbeciles. If they are genuine effusions of these illustrious shades, we must conclude with Hamilton, that they are "souls in the process of losing their mental powers, souls fading away, souls destined to become extinct," and such a belief rather makes against the dignity and reality of immortality. If spirit-

ists could prove that the messages were from spirits, even that would not prove a future life, for it is impossible to prove that the spirits had ever been dwellers upon the earth in bodily forms. We are obliged to take the testimony of the spirits, and this, according to many authorities on spiritisms, is unreliable. One author says, "The spirits can say what they like, assume to be what they please." Again I ask what is such testimony worth? Nothing.

MANUAL SUGGESTION.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

ARTICLE VI.

While there are several other divisions of this topic that rightly come before this one, in this article I have concluded to show the method of giving manual suggestions as I use it, and also some of its results.

I first explain to the patient that the real healing power is inside; that no external power, such as drugs, electricity, massage, magnetism, if such there be, or even the psychic force of another person, can do more than direct and possibly regulate this power in the diseased organism. I explain to him that attention is concentration while it lasts, and that this means focalization of the living forces at the point of attention. As the forces are focalized, there is increased action. I also show them that this increase of action on the part of the vital force is dependent on an optimistic attitude, an expectancy of favor-

able results. As this point is so absolutely necessary to the success of this, or any other type of suggestion, that depends on the auto-suggestion of the patient, I usually illustrate the matter to him in some plain manner. This explanation is necessary, for he will think, even if he does not say, "Well, I am thinking of the diseased organ all the time; now what more can I do?" An understanding of this point facilitates matters very much, in the case of educated or intelligent patients who are likely to think and criticise the procedure. Some degree of favorable expectancy is present, or they would not submit to the treatment for any length of time. If, however, they understand the importance of the attention as a power to direct and increase the vital action in any part, they may be led to see that they can of themselves learn to

rely on self. As the will strengthens, and confidence increases, they will become more and more able to stand alone, and when they get well they are more likely to remain well than they would be otherwise. That they may be able to do good work, I have them begin to acquaint themselves with their bodies by concentrating on the larger joints, or some large internal organ, and by holding the attention there till they feel the sensations from that part. I have them do the same with the smaller joints and organs, and finally along the spine, commencing by thinking of the neck region, then down. After a little practice, one can become aware of the impressions from any region of the body, for we know that every region is connected with the thinking brain. Ordinarily, these impressions are felt in mass only, and we are forced to learn to separate them and know each by itself. In doing this, we not only become acquainted consciously with these separate regions, but actually increase the activity going on there. By this process we not only become better able to help ourselves, but are in a condition to receive more aid from others.

To illustrate the necessity of directing this attention properly, I usually proceed in the following manner: I concentrate my attention to my arm as it hangs by my side. I may attend to it as closely as possible but it will not move till I desire it to do so. Then, if there is no organic defect, it will obey, provided I expect it to obey. This expectation is necessary, for I can take a susceptible and credulous person, and by convincing him that he cannot move his arm, he will be unable to move it, no matter how closely he attends, or

how much he desires to do so. This will serve to convince the patient that the mere directing of the attention to a part is not sufficient, but that the way the attention is loaded is the chief thing, if with fear and anticipation of evil results, the parts will eventually grow like the image of the thoughts; if with hope and expectancy of favorable results, these will be likely to accrue also.

Having thus instructed the patient I proceed as follows: Supposing I wish to treat some head trouble where there is too little blood in the brain: I place the patient on a table and lower the head *if convenient*, lay one hand on the forehead and the other on the back of the head and neck. I then direct him to think of the two places where my hands are as closely as possible, and in order to assist him in this, I keep working the hands lightly. I also have him breathe deeply and relax thoroughly. It will soon be found that the circulation has returned, and the head and face become moist. I then instruct him how to do this *alone*, and have him treat *himself* three or four times a day. For conditions of congestion, or increased circulation to the head I have him sit on a stool with his face to my left. I place my left hand on his forehead and pass the right down the spine, directing him to follow it very closely with the attention. I have him understand my object in doing this. In case the patient is a firm believer in magnetic treatment all this talk is unnecessary, as his state of mind is as favorable as can be obtained. There is little that cannot be done for patients with such beliefs. In stomach troubles I place one hand in front, the patient lying on his face, and treat the back by passing my hand along the origin of the stom-

ach nerves. After ten minutes I have him lie on his back and pass my hand around the abdomen, following the course of the colon so as to increase the action of the bowels. Patients, by following the hand, soon become aware of movements of the muscles of the intestines, and this not only stimulates their faith but aids very materially in concentrating. The more closely they follow your movements the better the result will be. In uterine and ovarian troubles this treatment is especially effective. There are but few difficulties of these organs that cannot be thus cured if the proper co-operation can be obtained—that is, if the patient's hope and faith awaken, and they enter heartily into the work, understanding that you are but aiding them in directing and arousing vital action, and in increasing the supply of nourishment to the parts affected. I place one hand low down in front, the patient lying on the face, and pass the other hand along the lumbar and sacral regions of the spine for some little time; then, with the patient lying on the back, I insert the index finger into the vagina against the diseased organ, whichever it may be. By constantly but lightly moving the first finger, then the left hand, which is placed low down on the abdomen, I keep the attention on these parts and, of course, the circulation and nerve current both increase.

Some might contend that in inflammation there is too much blood there already. Yes, too much dammed up in the parts, but too little passing through them. Increase the rapidity of the current through an inflamed area, and the difficulty will soon subside.

It is always wise to instruct the patient how to concentrate the atten-

tion so as to render the greatest amount of service. Most people, when they wish to concentrate attention on anything, either outside of the body or within, think it necessary to draw the eyebrows down, scowl, and render tense all the muscles of the face and neck; at least this is the way most people proceed when they put forth effort, as they call it, to try hard to think. This is the wrong way to have the attention do bodily work. The contracted muscles directly and indirectly keep much of the blood in those brain regions that control them, and hence prevent its direction to the diseased area. Have your patients relax every muscle possible, fix the eyes on vacancy, and see before them the condition as an ideal or word that they wish to realize, and then as you by your hands are directing the attention to where the trouble lies, the condition is the most favorable possible.

To illustrate what I mean, suppose I wish to dilate the sphincter ani muscle so as to manipulate an ulceration, or that a chronic constipation may be overcome. I try to introduce the finger, and find it almost impossible. I wish to have the patient relax, and tell him to try hard to let loose and allow those muscles to dilate, and I find that the harder he tries the tighter they become. I then resort to the method I have mentioned above, and tell him to look closely at the word "loose" or "relax", and simply to keep it clearly before the eyes in some color that best appeals to him, and to look closely at it, trying during the time to feel all that the word implies, just as he would were he studying a picture. I tell him, at the same time, to keep the mind conscious of the region in question, and

instruct him how to do this when at home, and have him try it three or four times a day, fifteen minutes at a time. One trial like the above will show anyone the manner of attention he wishes to exist in his patients, and will show

him the utter futility of that ordinarily attempted.

By the above method splendid results can be obtained in favorable cases. In the next article I shall report some cases treated in this way.

CHRISTIAN SCIENCE OBSTETRICS.

H. M. Hart, D. D., Dean of St. John's Cathedral, Denver, Colorado, in his book, "A Way that Seemeth Right," says on this subject: Considering that the discoverer of this beneficent revelation (Christian Science) is a woman, and that by far the greater number of its devotees are women, it would be strange, indeed, if that great trial of womanhood, childbirth, were not to be dealt with. On page 77, in "Science and Health," Mrs. Eddy relates a painless labor she presided over in Lynn, Mass., in 1874, and then, *mirabile dictu*, this great and pressing subject is barely mentioned. In the index, indeed, there is not a little reference under "Childbirth," "Obstetrics," and "Parturition," but most of the page references are the same, and the total result is sadly disappointing. The desire of an expectant mother is to avoid pain, and here are all the crumbs of comfort, the high priestess of a cult whose chief profession is to banish pain, herself vouchsafes to her eager listeners. On page 447, under the head of "Obstetrics," we have: "Teacher and students should also be familiar with the obstetrics taught by the science."

With this brave heading we may well imagine many an anxious woman took heart, and, with joyous expectation read

on, only to find, after yearning for bread, Mrs. Eddy offers a stone.

"To attend properly the birth of the new child, or the Divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe."

Then follows some very cautious and mysterious language. Mrs. Eddy takes great care not to promise painlessness in the process, and she is much too adroit to submit the truth of her theories to an experimental test, such as must often and inevitably occur to "Christian Science" women. She, therefore, lets one of them state a single experience of more than twenty years ago, she herself avoiding any assertion. Surely, during the time her book has been multiplying to one hundred and five editions, thousands have had the opportunity to learn how their theories stood the test of that great trial. By this time the evidence must have become such an accumulated mass as to triumphantly declare the truth of the "Christian Science" theories, if there is any truth whatever in them. But where is it? There is none! or it would have been only too eagerly forthcoming. Mrs. Eddy, in a late edition of her book, evidently is dissatisfied with the testimony of the mothers; her

expectations are in the future; this she states in a sentence of curious indefiniteness. If a charlatan, convicted hopelessly of fraud, wants to study a mode of verbiage under which to cover his retreat, I commend him to this clever passage. It is a continuation of what I have just quoted.

"Through gathering new energies, an idea should injure none of its useful surroundings in the travail of spiritual birth. It should not have within it a single element of error, and should remove properly whatever is offensive. Then would the new idea, conceived and born of Truth and Love, be clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, and can cause the mother no more suffering. Thus it will always be when Truth is allowed to fulfill her perfect work!"

This is the only utterance of the oracle in response to the most imperative demand of womanhood; here is the one case of all others where the "Christian Science" theory might be expected to

be worth something; and what is it? A passage of such clever non-committal as the priests of Delphi themselves might well envy!

Oh! ye disappointed mothers, will not your sufferings teach you to estimate the worth of this delusion, and discard a teaching so utterly at variance with your experiences?

Occasionally the will may reduce the pain; but these theories are not essential to mental determination, and occasionally nature is so sympathetic that the ordeal is passed with scarce inconvenience. The other day in this neighborhood, a doctor left a woman a happy mother at two o'clock in the morning. He returned at nine to see if all was right. He took his breakfast at the restaurant which she and her husband kept, and he found that his patient had fried the oysters!

The practice of every medical man will furnish similar instances; and if a votary of Christian Science is so spared as to have a painless delivery, then it was a combination of circumstances which favored her, and she owed nothing whatever to Mrs. Eddy or her teachings.

THE TRUE PHILOSOPHER.

The man who takes the weather as it
comes— as it comes—
When the blizzard roars around him, or
the thunder beats its drums—
Who is never put in pain
By a howling hurricane—
Who is singing in the sunlight, and
jubilant in the rain—
All happiness, I tell you, in philosophy he
sums,
The man who takes the weather as it comes!

Life is hurry, work and worry— if it thunders,
if it snows,
It is ended— dark or splendid— all too soon for
us, God knows!
But the smile outlives the tear,
In the rainy skies or clear,
And the crosses and the losses bring no more
than you can bear,
All happiness, I tell you, in philosophy he sums,
Who takes this worldly weather as it comes!

—F. L. Stanton, in *Atlantic Constitution*.

THE FULFILLING OF PROPHECY.

HERBERT A. PARKYN, M. D., C. M., 4020 DREXEL BOUL., CHICAGO.

It is a common belief among physicians who lack a knowledge of Suggestive Therapeutics, that no cures of genuine troubles are made by such forms of treatment as Christian Science, etc. They will admit that this sect is growing stronger every year and that the wealthiest and most influential classes in our great cities are flocking to the Christian Science standard; notwithstanding, they say "Oh, it is only a fad which will soon die out. These healers may be curing hypochondriacs, hysterical or emotional persons suffering from imaginary complaints, but they do not cure genuine physical ailments, and the failures which will naturally follow their attempts to treat genuine troubles will soon sound the death knell of this system of healing!"

Let me say to any physician who may be holding such belief, that he is laboring under the greatest error of his life—one which, unless removed, is likely to affect his pocket-book and his success in the near future.

Every day brings forth hundreds of cures of genuine troubles which are credited to the subtle workings of Christian Science, and every cure convinces hundreds of people that after all, there may be some good in Christian Science. The average layman is unacquainted with the causation and cure of disease, and if a friend has been cured by any system of treatment, that circumstance is sufficient to arouse a belief in his mind that there may be

some virtue in that special form of healing, even though it be generally decried as a charlatanry.

Systems of natural, drugless forms of healing are springing up and spreading at a terrific rate. Every fair sized town or city in the union has its Schools of Magnetic Healing, Christian Science, Hypnotism, Vitapathy, Osteopathy, etc., and curious as it may seem, the aggregate number of students in attendance at these schools in a year, is almost double the aggregate attendance at the medical schools in this country. Every graduate from these schools locates somewhere, and through the liberty of the press and other forms of printer's ink, is surrounded by a clientele in a month or two, that the average young physician is not likely to secure in several years of ethical practice.

To be sure, the majority of patients who seek relief from these drugless systems of healing, are sufferers from chronic troubles. Many of these patients are cured, and most of them declare they receive some benefit. If a patient be cured of a chronic trouble by one of these healers, his relatives and friends seek that healer when suffering from acute troubles; believing that if it is possible for a healer to cure a chronic trouble, he certainly will have no difficulty in removing an acute one. The healer, in short order, has his offices filled with cases of every description and rapidly builds up a great

reputation, for the majority of acute troubles, as every physician knows, will disappear without the assistance of any system of healing whatever. But if a healer has had anything to do with an acute case, and the patient recovers, the healer gets the credit for the cure.

From the observations I have been able to make, and the reports I have received, I find that the Mental Scientists, Magnetic Healers, etc., all over the country, seem to be uniformly successful from a financial point of view; and they are able to obtain gilt-edged testimonials from most of the people whom they have treated.

Many years ago, after I had demonstrated to my entire satisfaction the value of suggestion as a therapeutic agent, I predicted that unless our medical colleges instituted a course in Suggestive Therapeutics, and unless graduated physicians took up the study of Medical Psychology, the time would come when laws restricting the practice of medicine to graduates of regular medical colleges, would become a thing of the past. That this prediction was not chimerical, is already manifest, for today there are "healers" of every description, in every town and city, in every state in the Union, and the medical laws are uniformly powerless to prevent them from practising. Occasionally we hear of one of these healers being convicted for practising without a license from the state board of health; but where one of them has been convicted, a hundred have been permitted to continue practising, and a dozen have come to take the place of the convicted one.

At the present moment a movement is on foot among the mental, magnetic, and other healers, to form a national

union for mutual protection. When this union is formed (as doubtless it will be) it will represent greater numerical strength than the physicians of the United States do; and when the scores of followers of each healer are added to the number, it is very evident our conservative physicians will have a tough proposition to face. Already in several of the states the medical acts have been vetoed, and the more these healers are prosecuted, the sooner will the prediction I made be verified. The other Richmond is in the field, and there is but one thing left for our physicians to do, *i. e.*, to study the force by which these healers make their cures, and employ it themselves. When they do this, and teach their followers what suggestion is, and how these healers make their cures, Christian Science, Magnetic Healing, etc., will die a natural death; for these systems of healing fail in many instances in which a physician would be successful, and physicians who do not understand suggestive therapeutics fail in many instances in which a mental healer would be successful. The proper system is a combined one, and a physician who has a knowledge of suggestion is the master and superior of a healer without medical training, or a physician without a knowledge of suggestive therapeutics.

It has been my experience that if ten average physicians be asked what they think about suggestive therapeutics, nine of them will say that it is a fake, or a fad, and that they have not time to investigate such nonsense. Poor fellows! It is just this narrow-minded bigotry that has brought about this crisis. They refuse to study the law of suggestion and employ it, still they

wish to prosecute any one who attempts without a license to use it, A contemporary humorously signifies the situation in this way:

First doctor: "There's a new psychologist in town curing lots of people."

Second doctor: "Is that so? We must have the rascal arrested!"

Imagine what the laity would say if the doctors refused to employ either chloroform or ether, or to investigate their merits for surgical operations, and passed laws to prevent any one else from using them. The laity, having familiarized themselves with the advantages of these wonderful blessings, would rise up in their wrath and crush such conservatism. Now this is exactly what is being done with suggest-

ive therapeutics. The laymen are familiarizing themselves with the subject and are healing and being healed by it in various guises, and they will soon be called upon to pronounce for or against it.

Physicians are not the class who will be permitted to pass final judgment on the practice of the healing art. The hundreds of thousands of Christian Scientists, Magnetic Healers, Neuropathists, Hypnotists, etc., with their legions of followers, will certainly have something to say in the matter.

In my next article I shall endeavor to show that all these various systems of drugless healing employ the same natural laws, and I shall give a simple explanation for their successes and failures in the treatment of genuine ailments.

CHRISTIAN SCIENCE.

GEORGE H. MEANS, M. D., WINCHESTER, KY.

Having been requested by a friend to give my views concerning the book called "Christian Science," by Mrs. Baker Eddy, I herewith comply with that request.

The comments are necessarily brief. But I believe they are sufficiently comprehensive to give a correct idea concerning the teachings of the book, even to those who have never read it.

If my comments are plain declarations of my convictions, they are not abusive. The honest dupes of a delusion are to be reached by argument and not abuse. My views are as follows:

The book is not even good nonsense.

It is *idealism* run to seed. Science does not teach a *single truth* in this book. Psychology and philosophy are strangers to every proposition it contains. Theology is made to mean anything it does not mean, and Bible truths are denied all the way through. Professing to take the Scriptures for a textbook, the author "wrests" them to the destruction of common sense, universal experience, observation, experiment, intuition and inspiration.

The book denies the existence of matter, and yet claims that matter is the cause of all error. It then denies the existence of error, and yet declares

that error is cured by truth. It denies the existence of sin and sickness, and then proceeds to give the remedy for both.

It declares that sickness exists only in belief. To believe that you are well is to be well. What about infants and idiots who have no belief? What about consumptives, who can not be persuaded that they have consumption? What about people who have Bright's disease and never dream of having it until informed by doctors?

If men are healed by Christian Science God must do the healing. It is as easy for God to grow on a leg or arm or restore a lost finger as it is to cure a boil. But does he do this?

If Christian Science is all that is claimed for it there ought to be at least one case on record where God restored an amputated limb, but no such case has ever been found. The book denies the existence of doctors and drugs, and yet condemns them.

It denies the existence of sex and yet lays down rules for a happy marriage.

The book makes God all in all in the sense that he is mind, soul and life of everything. Man is only God's idea, he has no real existence, he is a nonentity, and yet "God's idea" has an idea that he is sick and Christian Science cures this idea.

The world has no real existence. Its accidents and incidents are all a dream. Its sins, sicknesses and crimes are all delusions of mortal mind. Its marriages, courtships, commercial affairs, and all its transactions are chimeras, the mere phantasms of disordered minds, and yet the author demands something more than imaginary money for her books.

Christian Science denies the existence of death, the reality of dissolution, and yet its believers die like other people and with similar diseases.

If disease exists only in the mind, what about a sick horse? Does the brute creation only believe it is sick? If a cow loses a horn does she only believe that she has lost it? If so then a muley would only have to be convinced that she is not a muley and horns would begin to sprout.

Says the book, "It can never be said of a mortal that he has a mind of his own, distinct from God." Then God only is responsible for all this silly belief about sickness, sin and all the countless errors into which man has fallen.

The book declares that there are no such things as hunger and thirst, and yet the author continues to eat and drink like ordinary mortals. The author declares that hate, slander and persecution are delusions, and then warns her followers that they will be hated, slandered and persecuted for their belief.

The author sets up men of straw. She combats the idea that mere matter can feel and suffer, when no one claims that it can. She combats the idea that God makes men sick, when no one claims that He does. She combats the idea that evil is more powerful than good, when no one contends that it is. She makes theology say what it does not say, and then proceeds to demolish her men of straw with the complacency of Don Quixote.

The book declares that "mortal existence is a dream." Then Christ never lived in the flesh, and consequently never died for men.

According to this book, the prophets

and patriarchs who labored, the apostles and martyrs who suffered and died, were all mistaken. The ripest scholars, the deepest thinkers, the wisest philosophers of all ages have been the dupes of delusion until Mrs. Eddy appeared upon the stage to flood the world with light and truth far more luminous than that which was reflected by Christ, the world's Redeemer. Christ only had a faint glimpse of truth; Mrs. Eddy has it in all its fullness.

In the glossary of the book about one hundred and twenty definitions are given of Bible names. Not a single definition is correct. Not one corresponds to any dictionary, commentary, lexicon or text-book known to man. A glossary is supposed to be a vocabulary of antiquated words. The meanings attached to words in this book must have been the significance they had before time began. But then, as there are no such things as time and words, one meaning is just about as good as another.

The book declares that *old age* is not a reality; like everything else undesirable, it is a delusion. It gives the instance of a jilted maiden waiting for her lover's return; being insane she takes no note of passing time, and at the age of eighty years she looked as fresh as in her youth. The name of this faithful and wonderful maiden is not given.

The author claims to have cured a few cases of broken bones and dislocated joints by her hoodooism, but she wisely suppresses the names of her patients. She mentions a few cases of cures, and gives names of patients when it is possible, if not probable, that there was nothing organically wrong. If she could give names of those cured of a

fever why not give cures of patients with broken bones? The author claims omnipotent power for her system of healing, but in the preface to her book she very shrewdly and wisely says that she "takes no patients and declines medical consultation." So this healer of mankind, this modern oracle, dispenser of light, truth and curative power, declines to put her own theory into practice for the benefit of mankind.

The whole theory is superstition pure and simple. "Christian Science" is neither Christian nor scientific. It is a medley of contradictions, absurdities, and incongruities. No one can understand the book, nor harmonize a single statement with reason, revelation, science, art, observation or the common experiences of men. But all superstition has a basis in fact, and the whole superstructure of Christian Science—falsely so-called—is based upon the influence of mind over mind, and to a limited extent over the body. This fact is illustrated in hypnotism, and even in the ordinary suggestions made to men. Nervous affections, premonitions, hallucinations, and all kinds of mental delirium are often cured by the power of simple suggestion.

The hoodooism of the heathen, the witchcraft of the past, and even the hypnotism of our day illustrate the power of suggestion, *i. e.*, the influence of mind over mind. Now, Christian Science, so-called, has this, and only this for a basis, and on this the author has built a superstructure in which all men may find a refuge from sin, sickness, error, crime, and all the ills of life—it is a house built upon the sand.

We are encouraged in God's word to pray for the sick. So we are to pray

for daily bread. But we are to work for bread as well. God works through human agencies. If we are to *work* for bread we are to *doctor* for disease. Prayer is important in both cases, but prayer, like faith, without works is dead, being alone. The sick are to be doctored and not hoodooed.

The theory, if the book can be said to have a theory, is not logically stated, grammatically expressed nor scientifically true. It agrees with no scientist, living or dead, in a single proposition. It is out of harmony with all Scripture, antagonistic to all theology, opposed to all human philosophy, incomprehensible to human understanding, and in everything contradictory to itself.

According to this book no one ever really lived in the flesh, therefore no one every really died. No one has ever been healed, because no one has ever been sick. No one can do wrong, because there is no such thing as sin. Christ never saved any one, because no one was ever lost. Christ did not die, because he never lived—"moral existence is but a dream."

The Bible can mean nothing for it was never written—"matter does not exist." Therefore the prophesies were never uttered, the martyrs never suffered, the apostles never taught, no plan of redemption was ever devised and no hope of heaven was ever offered. Nothing ever occurred in this world. "Evil has no reality. It is neither person, place nor thing—nothing is real but God." There have been no wars, nor floods, nor pestilences, nor misfortunes, no pangs, nor pains, no groans, nor griefs, nor graves, no tears, nor tumults, no widows, nor orphans, no crimes, nor criminals, no murders, no suicides,

no drunkards, no liars, nor thieves nor adulterers, nor Sabbath-breakers. There is no slander, no deceit, no covetousness, envy, malice nor hate, for "evil has no reality. It is neither person, place or thing."

And yet the author says, "sorrow has its own reward." "Trials teach mortals not to lean on an earthly staff." "Sin brings suffering as much today as ever before. They who sin must suffer." How can one sin, when there is no such thing as sin? How can one suffer when there is no such thing as suffering?

The author says: "The belief that man has existence or mind separate from God is a dying error." Man, then, is a part of God. When he sins a part of God sins, when he suffers a part of God suffers, and if lost a part of God is lost. God, then, becomes responsible for all the evils and suffering in this world, and, what is most surprising, He suffers the penalty Himself, and inflicted by Himself, for his own misdoings.

Says the book: "If you succeed in wholly removing the fear the patient is healed." But there is no such emotion as fear. Besides, infants have no fear of disease, nor have idiots, nor men on the verge of the grave with some disease unknown to them. Besides, the patient cannot be healed, he is not sick, and in some cases—like that of a lunatic—he does not even believe that he is sick. The author speaks of the "weariness" of her own "hope." Hope is this? Hope presupposes the existence of some evil. It is the desire and anticipation of better things. But according to her view there is no evil—all is good. There are no better things for "God is all in all." There is no weariness, and the author her-

self is the dupe of a delusion from which she would deliver others.

But perhaps this is not the only delusion that gives her trouble. Is she growing old, or does she flourish in the springtime of perpetual youth? Have gray hairs and wrinkles come, at about the age when these delusions appear, to mark the approach of life's closing day? If the apostle of this new science is herself an exception to the rule that "man is born to trouble," that the "days of our years are threescore and ten" and that "it is appointed unto men once to die," it will go very far toward establishing her theory, even though no mortal can understand it.

But to conclude. If the book could be understood, if it presented anything tangible to the common perceptions of men, if its statements were clear and consistent with themselves, if its truth harmonized in any way with the experiences of mankind or if its positions were in accord with Scripture or science or reason, there might be some reason for accepting it. But the whole work is an enigma.

"It wriggles in and it wriggles out,
Leaving the hunter still to doubt
Whether the snake that made the track
Was going away or coming back."

Not a word of proof is offered to sustain the whole fabric. Not a syllable of evidence is produced to substantiate even these wild and incoherent vagaries. Nothing but the dictum of an erring mortal, who is herself subject to the evils she affects to deplore or disregard. "I have proven," "I have proven" is her constant watchword, but the reader looks in vain for a single demonstration. The author may be sincere, she possibly is. A mind unbalanced is generally sincere in its assertions and

positions. But there is method in this woman's madness. While she personally refuses to "take patients and declines medical consultation," yet her disciples must use her books as the all-potent means of healing the sick, and any other book written upon this subject is literary theft, and is therefore forbidden. She has explored all the avenues of truth and nothing more remains to be said.

Perhaps, after all, this is wise (at least shrewd), for if a system is absolutely perfect nothing can be added to it beneficially.

According to the theory of "Christian Science," all the wisdom of all the ages is concentrated in one woman—Mrs. Baker Eddy. All the philosophers and theologians, all the commentators and scientists, living and dead, have been mistaken. The patriarchs, prophets, apostles and martyrs were dupes of a silly delusion. Even Christ Himself in His mortal agony upon the cross did not suffer, for "suffering is a delusion of the mortal mind."

Happy must be that people who hold in their hands the key to the reservoirs of infinite wisdom and eternal truth.

A correspondent of the *Cleveland Medical Gazette* offers the following definitions of some late fads:

Christian Science: Suggestion plus absurdity.

Divine Healing: Suggestion, plus faith in God's mercy.

Osteopathy: Suggestion, plus massage.

Hydropathy: Suggestion, plus water.

Metaphysical Healing: Suggestion, plus faith.

Hypnotism: Suggestion, plus sleep.

THE MODERN APOCALYPSE.

BY M. S. FIELDING.

As a traveler on the highway marks his progress by the milestones he passes, looking back over the long stretch he has traversed, with a feeling of satisfaction, so we may judge of the progress along any line of thought by a backward glance at the mental milestones of men's thoughts regarding any given subject. If we take in a sufficiently wide range of vision, we are struck by the dissimilarity of the present day conceptions of things compared with those of the past. And all along the way there has been growth, a gaining of common ground upon which to make comparisons, and a satisfactory arrival at facts concerning a few things at least.

That "Truth is eternal, but our conception of it is ever changing" seems to be a well attested fact. Our perceptions depend on our endowments, and we cannot avoid differences of opinion, any more than we can avoid different endowments. We all have legitimate peculiarities of temperament and understanding, and we must respect those in others, as well as demand respect for them in ourselves. And yet if any scientist should rise up and demand a hearing for the worn-out theories regarding the formation of the earth, etc., he would be promptly set upon, and laughed out of court, simply because he was attempting to bring forth again questions that had long since been settled to the general satisfaction of mankind. We will not allow the mile-

stones of the past to point the way.

The extreme activity of the age along all lines is certainly apocalyptic, for there is a general awakening to the fact that there is a spiritual as well as a material evolution in process, and the synthetic adjustment of these two is the problem of the day.

It is the recognition of this spiritual process that has formed the basis for the different cults of mental healing, and the potent influence of thought upon the physical body has confirmed the belief in the power to heal by this method. The Christian Scientists ignore and despise matter as something vile, and yet with characteristic inconsistency say that "God is all." If God is all, then matter is a part of God, in logical sequence. This contempt of matter has always seemed to me sacrilegious, for we know only what we know primarily through matter. Besides matter is the means through which God expresses himself to our senses, through the many and varied phenomena of nature. The transcendent beauty of these expressions speak to the soul and tell of the Infinite wisdom that made them. The painted wing of the butterfly, the snowflake, the marvelous variety of flowers, the rock crystal, the wonderful mechanism of the creatures that have life, and their still more wonderful adaptability to their surroundings, all testify in unmistakable language of the Intelligence we call God.

Through a keen process of analysis, by the light of such facts as we already know, and therefore have classified, we sit in judgment upon claims that are not supported by what we term reason. If some among us have arrived at conclusions not altogether justifiable, we may say charitably that they have not availed themselves of the data at hand, which would simply show that they have not the aptitude to select and arrange the said data, according to generally accepted methods. Therefore it remains for the thoughtful to penetrate to the source of these claims and reduce them, as far as practicable, to the test.

So much that has been considered outside the realm of possibility hitherto is now so clearly within it, that thinking people suspend their judgment upon subjects not well understood. But, when claims are made which violate reason, scientific knowledge and common sense, in the interest of truth we have a right to speak.

The Christian Scientist reasons from insufficient premises, leaving out of consideration the operation of certain natural laws, which are quite as important on this plane of existence as so-called spiritual laws. It is the recognition of both in harmonious operation which gives us insight in healing the sick. If mental processes were all, then it were worse than useless to waste time to eat food, to wear clothing, or to seek shelter from the weather; for the providing of these things occupies three-fourths of the average life of the majority of people.

The body responds to the mental states, and *visa versa*, so that an intelligent understanding of the laws govern-

ing mental states is necessary to health harmony.

Many deaths occur through Christian Science treatment, or rather the lack of intelligent medical treatment, in cases where special knowledge of pathology is needed, and also in cases of contagious diseases. But, in many other cases, Nature, the true physician, performs her cures unaided, and the powerful effect of suggestion and auto-suggestion arouses in the mind of the patient the feeling of hope in returning health, which is made manifest in accordance with natural law. The healing power lies within the organism, and the wise physician seeks to arouse and stimulate that power, and this may be done by many methods, and Christian Science is one of them. Stripped of all miraculous claims it will be seen to be simply this.

Any movement when associated with some form of religion—particularly some new form—rapidly propagates itself, and this is owing to the instinctive religious feeling in humanity. A new solution of vital questions is offered, and people flock to the standard, perhaps to desert it sooner or later, but others rally around it, and so it lives till supplanted by something else. The crusades, and the growth of Mohammedanism are notable examples of religion associated with warfare, the religion lending great fervor to the movements.

The dogmatism of the existing schools of medicine and the claims of the mental healers, are in strong contrast to each other. A medium course which embodies the principles of both and combines them in an intelligent manner, is doubtless the nearest approach

to a perfect system. On the one hand the mental effects of thought must not be left out of the calculation, and on the other the painstaking research of years in pathological studies may not be ignored.

The world is awake to the power of thought now as never before, and the scientist may in a measure calculate its effect on the physical body. The action of mind and body is reciprocal, for as Browning says:

"Let us cry, 'All good things
Are ours, nor soul helps flesh, more now,
Than flesh helps soul.'"

So the attempt of the Christian Scientist to separate mind and matter is both foolish and unscientific; as well might we try to separate the odor from the rose, or the brightness from the morning. To deny matter is illogical in the extreme, for it is by treating bodies that they claim their patients haven't got, that the Christian Science healers make their living. Such logic is entirely without a basis, and yet if this belief is conducive to the highest expression of the spiritual life to many, it is not for any to criticise in an arbitrary way, for human nature is complex, and the right of freedom of judgment is the high water-mark of our civilization.

The work of Christian Science has been to bring before the world more clearly the truth of the power of mind over bodily functions, and to point out the way to higher fields of research hitherto but little explored. The serenity with which many of the votaries of this cult meet the trials of life, is an object lesson that all might profit by. "As a man thinketh in his heart, so he is." Like most new religious movements, Christian Science carries around a lot of useless lumber, which thinking

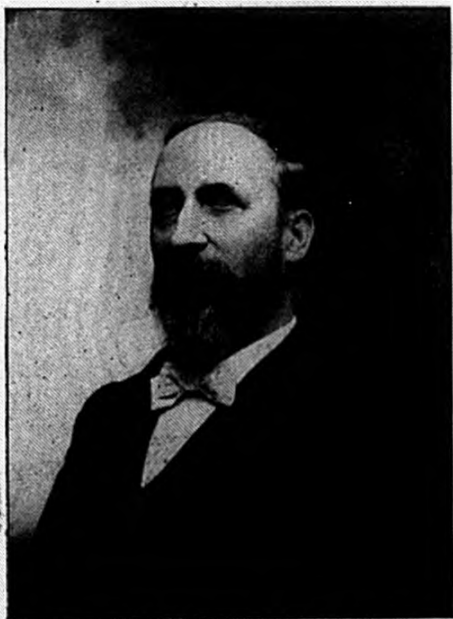
minds will gradually unload, as the truth becomes evident to them. There are already offshoots from the mother-branch which are a step in advance of the teachings of Mrs. Eddy, and modifications must follow in this, as in all other lines of thought, when the glamor of newness wears off, and people can look at the results of the teaching in true perspective.

I know of one organization in this city, a branch of science of being, in which there is a most unprecedented method of business. The people who come in to the noonday meetings, in passing out from the inner rooms, purchase any books or literature they want, paying for them, helping themselves, and making their own change, nobody being in charge. This is a beautiful trust that, so far as is known, has never been violated. A religion that makes itself a part of the life has certainly some element in it that will live, and it is refreshing to know of even one single instance where the commercial spirit does not utterly predominate.

The true symptomatologist goes clear back and takes in the whole family history. There is no chronic disease where there is no constitutional predisposition. You cannot always trace a symptom to its pathological cause; so that leaving everything else out we have got to come down to symptomatology.—*Hawkes.*

No fact in science is more fully established than that the living organism is, in itself, adequate to the cure of all curable diseases.—Geo. Bieser, M. D.

BIOGRAPHICAL SKETCH.



J. E. WILLIAMS, STREATOR, ILL.

We reproduce herewith the portrait of Mr. J. E. Williams, of Streator, Ill., whose article entitled "Wanted—A New Synthesis," appears on another page. We present Mr. Williams as a layman, a representative of that large and growing class of non-professional students, now, happily, becoming more and more abundant in our Western world, whose presence quickens the intellectual and spiritual life of the community in which they happen to reside, and whose influence and example make for the popularization of learning, and the democratization of culture.

Mr. Williams is a native of Wales,

and spent his early life in manual labor in the coal mines. After arriving at manhood, he engaged in journalism, was elected for four years City Clerk of Streator, after which he went into the fire insurance business, and became later an opera house manager.

While conducting his business, he has found time to devote considerable attention to political economy, sociology, psychology, philosophy, choral and orchestral music, and composition.

During the past five years he has been especially interested in Suggestion in its various forms, and has attended a course of lectures at the Chicago School of Psychology. Some of his conclusions regarding the scientific and non-scientific schools of suggestive therapy are given in the article referred to.

Mr. Williams is an investigator and student, and his broad and sympathetic nature has led him into fields of research regarding the purpose and destiny of life. We trust we may be favored in the future with more articles from his able pen, as we do not doubt his ability and versatility have been recognized by our readers as well as ourselves.

What we need most of all, is the discipline of our emotions, that we may think more clearly and act more justly.

Silence is the mollifier of emotion, the generator of thought, and the readjuster of inharmonious emotions.

A CLINICAL REPORT.

W. GEDDES, M.D., 1713 G ST., N. W., WASHINGTON, D. C.

In my practice I have watched with increasing interest the effect of therapeutic suggestion in treating all kinds of acute mental and physical diseases, and have concluded that the treatment of disease by this method is by no means confined to those ailments generally classed as "nervous diseases," though I have learned that there are but few of the diseases thus denominated which do not readily yield to therapeutic suggestion, when the conditions are right, and the patient enters into the treatment with sufficient interest to follow the directions given. Therapeutic suggestion, like all forms of treatment, medical, surgical, etc., is of little effect or value to those who disregard their "plain duty" and the instructions given them by those competent to conduct their cases.

I offer these few preliminary remarks with the view to making known to the reader that some failures are met with in the treatment of disease by therapeutic suggestion, as in all other methods of treating the sick; but in ninety per cent of the cases of failure, the fault does not lie in the operator, or in the natural law underlying this work, but in the indifference, lack of interest, negligence, etc., on the part of the patient. But, when the fact is considered that an overwhelming proportion of the ailments treated by suggestion, are those that have gone the rounds of all kinds of treatment, medical, and otherwise, the success met with by the con-

scientious operator, and the earnest patient, is certainly very satisfactory to both.

I will not attempt any description of therapeutic suggestion, or present any theories of my own as to how the results are obtained, by the application of suggestion in the treatment of diseases, both chronic and acute, for the reason that I take it that all the readers of SUGGESTION are quite familiar with the work, from the perusal of the many very interesting and instructive articles which have appeared from time to time in its pages, but will content myself by saying that such diseases as rheumatism, sciatica, eczema, a very large variety of the ailments denominated as the "diseases of women", chronic malaria, constipation, opium and morphine habits, nervous prostration, headaches, and in fact a very large number of diseases that practitioners of nearly all the known methods of treating the sick are pleased to term incurable, may be cured by therapeutic suggestion.

In this article I shall give the details of the treatment of two cases which, it will be seen, are about as dissimilar as could be selected, with a view of showing the range of the work carried on here. One being a case of chronic eczema of the hands and face, and the other classed under the general head of "diseases of women," which I will describe more minutely when I come to speak of it and its treatment.

The case of eczema was that of a

laboring man of 45 years of age, and the disease made itself manifest upon his hands and face to the extent of covering the hand from the roots of the nails to two-thirds the distance between that point and the elbow. His face was covered from the roots of his hair on the forehead, involving the ears, neck and entire face; the eruption was of a red, angry, scaly variety, and so severe was the itching and irritation from scratching, that his hands and wrists were very sore and were made to bleed frequently, particularly at night when in bed. In addition to the eczema this patient was a constant sufferer from constipation, chronic indigestion, or dyspepsia, the latter symptom so marked that the ingestion of the plainest and simplest article of diet would give him great distress. He was treated by suggestion alone for the period of three weeks, for the first week daily, at which time he was given such suggestions as were necessary to remove the constipation, which I believed was the predisposing cause of all this man's trouble, and which I succeeded in removing entirely by the end of the first week's treatment, causing the bowels to move freely every morning. With this condition removed, the suggestions were directed to a correction of his digestion and assimilation, with the result that the constipation, dyspepsia and eczema, with its attendant irritation, all disappeared in the short term of three weeks. This man was treated about two years ago. I see him at least once a week, and his skin is as clear and free from the eczema now as it was at the time he was discharged cured. His general condition is now quite satisfactory.

The other case was that of a little married lady (mother of one child) with

the following symptoms: constant headache, pain in the back, no appetite, constipated, constant and excruciating pain in the right ovary (which had persisted for a long time and had defied various kinds of treatment by eminent gentlemen in the medical profession) prolapsus of the uterus, to the extent that at the time of presenting herself for treatment she was wearing a hard rubber pessary in order to maintain her womb in position, almost entire cessation of menstrual function, excoriating leucorrhœa and insomnia. She was so anæmic and thin that she could scarcely drag herself around. Taken altogether life was certainly not very pleasant to her. In addition to the conditions just enumerated her mind had been filled so full of adverse suggestions and fears that the poor soul had almost abandoned the hope of being relieved. She had been told by two very eminent gynecologists that the only chance of relieving her was to remove the right ovary, and possibly the womb, or if not the latter organ, at least to mechanically attach it to the posterior abdominal wall so as to prevent its descending in the future.

At the commencement of the treatment of this case, I made the bold and positive assertion to her that I knew I could control the ovarian pain, which was the bane of her existence, in three days, and to her great surprise and delight, I stopped that pain in the first treatment. I told her I would remove the pessary she was wearing (which was annoying her very much) at the end of the first week's treatment, which I did, after giving her the suggestions that her uterus was absolutely in the proper position; that the ligamentous supports were contracted to such a degree as to preclude the possibility of the

organ's descent in the future. The removal of the pessary was attended with the happiest results, and not the slightest inconvenience was caused, nor the slightest sagging of the uterus observed, but a sense of complete freedom and absence of annoyance from its irritation was experienced. The constipation was treated by the suggestions usually given, that her bowels would move naturally every morning at the same hour, which they did, commencing at the time of the removal of the pessary. The insomnia disappeared; her appetite increased; at the end of the second week she menstruated painlessly and more freely than she had for months; her headache ceased entirely, and in fact every one of the symptoms mentioned above melted away, the last one disappearing after treatment of less than one month. This case was treated a year and a half ago, and her sister told me within a week that this sister was never in as good health in her life as she is now. Another peculiar thing about this case which I think worth mentioning, is that the patient told me she never could ride on a railroad train without being sick from the time she entered the car until alighting at her journey's end. I gave her the suggestion that she would enjoy the trip she was bound to take to get home, more than she ever enjoyed a trip before, and that instead of being sick or inclined to vomit, she would be in the happiest frame of mind possible, and arrive at home all right, having thoroughly enjoyed the trip from start to finish. In a letter I received from her within a week from the date of her departure from this city, I was informed that she did not experience the slightest inconvenience on the railroad train.

In communications which may follow this, I shall endeavor to give such cases as may prove interesting to the general reader—those which are most prevalent, and which in general readily yield to suggestions—in language so plain and free from technicality that all may understand what I say, and I shall leave entirely to others the field of teaching suggestive therapeutics, hypnotism, mesmerism, and the allied sciences.

According to *The London Lancet* even the holy water used in the various churches of Holland was found to be contaminated with abundant bacteria growths such as staphylococci and other pathogenic forms. Two guinea pigs that were injected with the sediment from the front of a church in Amsterdam, died in thirty hours. The omnipresent germ has at last invaded the church and the blest holy water. Henceforth (according to bacteriologists) it will be dangerous to go to church few but dip our finger into the holy water. We have ceased to use milk, eat meat, have eschewed water, and use as little air as possible because the deadly germ pollutes them. The only remedy left us is to get off the earth.

In a neighboring town a Salvation Army advertiser wrote on a billboard, "What must I do to be saved?" A patent medicine man came along the next day and wrote underneath, "Take Carter's Little Liver Pills." Shortly afterward the Salvation Army man noticed the sacrilegious work of the medicine man and printed below, "And prepare to meet thy God."—*Sterling Herald*.

SUGGESTION

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EDITORIAL.

Christian Science.

Just on the crest of the wave of reaction against purely material methods of cure, Mrs. Eddy sailed into port with "the tide in the affairs of men which taken at the flood leads on to fortune." It was an opportunity that came in the nick of time, and successfully hath she availed herself of it, for her venture has brought her opulence, and plenty of the material things which she calls the "unreal."

Happening in our day and generation, Mrs. Eddy's vault into such prominence furnishes us with a great object lesson of the way in which other leaders or founders of systems of religion came to be regarded as gods, or at least, as specially gifted, spiritual beings. It would not take a very great stretch of the imagination on the part of some of her followers to ascribe to her a miraculous birth, and proclaim her different from common humanity. Neither would it seem strange to them if an ascent into Heaven—not through the portals of death (for some of them say she will never die) but through the clouds, "caught up" like Elijah, should be recorded of her by some admiring and deluded historian. A hundred years hence it may be that the marvel-

ous records concerning her will take rank with those of Christ, and her coming upon the earth as a teacher, be regarded as equally miraculous.

In the natural course of events, however, it may be expected that the cheapness of her theories, the illogicalness of her propositions; the deliberate contradictions of many of her statements; the total want of unity of thought, and the meaningless phraseology which she uses, will be realized by many before that time.

Underlying all the heap of bewildering and uncertain verbosity of her book, there is a germ of truth buried, but the incrustations upon it are so well baked that considerable time will be needed to lay it bare. It is scarcely necessary to add that this germ is suggestion.

From no personal antagonism do I make these statements, but from a desire to add my testimony to that of others who have investigated Christian Science, and found its basic principles to be utterly unscientific, as well as unchristian.

The blind following of this self-appointed leader in her labyrinth of mental catacombs, is an interesting study to the psychologist. History

furnishes several parallel cases; the most notable in recent times being the Mormon movement founded by Joseph Smith.

There is a religious instinct in humanity which is common to all, although its development differs in degree. It might be defined as reverence for something higher than the self, and is a recognition of a higher form of power, goodness, love, etc., according to the ideal the mind is capable of forming. In the earlier expressions of religion, paganism, etc., the ideal of power was prominent in worship, and human beings were frequently sacrificed to propitiate the gods—especially that they might modify the rigor of the elements of nature, which at that time were considered unfriendly, because men had not learned to protect themselves, as they did later as civilization advanced.

There is always in human nature a leaning towards the marvelous, the unexplained, the new. Those two perfectly natural instincts—when unchecked by the exercise of reason and comparison, lead many people far afield, and they seem to lose their perspective in relation to things which intelligent minds regard as fixed principles.

Again, the illiterate are fascinated by a phraseology which they do not understand. It appeals to them as a fine work of art, which they think they appreciate, but cannot reproduce. That this is a psychological reason for the acceptance of a great deal of the teachings of Christian Science may be proven by a little careful investigation. An amusing mixture of assumption and humility characterizes many of the followers of Mrs. Eddy.

A rather deaf old Scotch lady came

home from church one day, and announced that a stranger had preached as the regular minister was away. She was warm in her praise of the stranger, and his oratorical powers.

"What was his subject, and what did he say?" asked some one.

"O, I dinna' ken, I didna' hear him, but he tosst his head an' waved his arms, an' thumt the pulpit an' a' thegither he was a vera fine preacher."

The external evidence was good in this case as it is in the case of Mrs. Eddy's teaching, if one is content to accept the shadow without the substance.

It must not be understood that I ignore the influence Christian Science has had on many lives, or the fact that cures have been accomplished by the healers, or that most of the votaries of that cult are sincere in their belief.

All these I admit, but claim at the same time, that the same influence on character, the same cures, and the same sincerity may be found among the heathen, if you will, under the proper conditions, and by properly directed suggestion.

Another Contribution.

Dr. Halphide's interesting articles on *The Psychical Phenomena of Spiritualism* will be followed next month by another contribution from his pen. A biographical sketch and picture of the Doctor will be presented to our readers. Dr. Halphide's connection with Hahnemann and other colleges is well known. He is not only prominent in his profession, but also as an author. His book "*Mind and Body*" will receive a careful review in our next issue. We can say in advance that it has met much appreciation and a speedy sale.

ENQUIRY AND EXPERIENCE DEPARTMENT.

Hypnotism Again.

The following sensational report was published in many leading newspapers, the Chicago *Inter Ocean* and others. It attracted our attention and we requested Rev. S. L. Krebs to investigate the case for us in the interest of science. Herewith we append Mr. Krebs reply, which clears up the mystery in a satisfactory manner. It is astonishing how people still misunderstand hypnotism, when so much has been written and said by way of explanation of the phenomena. The report speaks for itself.

UNDER THE SPELL OF A HYPNOTIST

Geo. A. Ziegler Subject to Terrible Spasms and a Dozen Doctors Cannot Help Him.

MADE HYPNOTISM A PASTIME.

Friend Gradually Obtained Control Over Him, but is Now Unable to Relieve His Suffering.

ATTACKS AT THE SAME HOUR.

Reading, Pa., Sunday.—When George A. Ziegler took up hypnotism as a pastime, a few months ago, he had no idea it would make a slave of him, but he is in its grip, and the combined skill

of half a dozen doctors has been unable to free him.

Mr. Ziegler is subject to periodical spasms of such violence that ten men are required to hold him down. These spasms come upon him suddenly, with little warning. His muscles seem endowed with supernatural strength. One man must stand on his feet, another holds them, one sits on his chest, two hold each hand and several more his head, and still he makes them struggle for an hour and a half before there is any relief.

All this time he is painfully cognizant of everything that goes on. His facial muscles twitch and contort. The only drug that relieves him is morphine, and he himself directs the doctor where to inject it.

BEGAN LAST OCTOBER.

Mr. Ziegler's first spell occurred last October, while he was at work in a railroad machine shop. He was carried to a doctor's office, but nothing could be done for him except to administer morphine. Another time when he had an attack he was taken to the Homœopathic Hospital, but nothing could be done for him there. Sometimes he had attacks every day, and then again every week.

The attack always occurs at exactly the same time of day. After it is over no one would suspect that the patient had been so violent. The cause of these attacks was for a time a puzzle. One doctor attributed them to typhoid fever. Some of the neighbors believed Ziegler bewitched and wanted to call

in a witch doctor. The family is now convinced it is a case of excessive hypnotism.

CONTROLLED BY A HYPNOTIST.

Ziegler and several friends became interested in hypnotism eight months ago. Several learned it, and Ziegler often allowed them to experiment on him. They were unsuccessful at first, but one young man seemed more capable than the rest. He obtained gradual control over Ziegler, and finally could make him do anything he chose.

Ziegler's relatives charged his friend with having brought the young man into this condition, but he said he could not help it. Then he said that he would see to it that Ziegler got no more "spells," and for several weeks Ziegler was much better and the spasms left him, but on Thursday last they broke out with greater violence than ever. The hypnotist declares that he is unable to do anything for him.

A strange feature of the case is that whenever Ziegler is taken ill his hypnotic friend grows suddenly ill also, though in lesser degree. There has been some talk of causing the man's arrest, but no steps have yet been taken. Ziegler is about eighteen years old.

Mr. Kreb's Letter.

MY DEAR DR. PARKYN:

In pursuance of your request to investigate the case of Mr. Geo. A. Ziegler, of this city, who has been reported in the press throughout this country as the victim of occult post-hypnotic influence of a baleful type. I took a half day to look the matter up, and find there is no ground for this sensational story, as I suspected before I started out, in fact. However, the case is of interest to all students of

hypnotism, especially to all medical practitioners who are always anxious to learn more and more the power of mind over matter, and therefore I think I shall recite the facts as I found them in full.

I called on Mr. Ziegler's mother and gleaned the following narrative from her, all of which was subsequently confirmed by the young man himself. He had enlisted in the volunteer troops during the Cuban war, and had contracted typhoid at camp. He was sent home not completely cured, and this, they think, was the start of the trouble, which manifested itself a few weeks after his return. It consisted in severe cramps in the colon or bowels, that came on regularly after supper, and were very severe. Three well known physicians were called in successively to treat the case, but could do nothing with it, except to make it worse. They told him that if his bowels would knot during these attacks, it would kill him, and that he always should have good strong aid at hand to hold him when the attack came on. This became a terrible nightmare, fear and dread to him. So he always hurried away from the house after supper and hastened to a cigar store a square or two away, where the spasms came on, and where the men loafing there held and assisted him as he requested. His mother admitted, when I asked her, that she thought his fear of the thing was greater than the trouble itself.

The doctors failing he had resort to a Mexican woman in town, of whom he accidentally heard. He immediately began to amend after consulting her, and in short, was completely cured of his mysterious symptoms. "He only had two attacks after he took her med-

icine, and those were light ones. *Just exactly as the Mexican woman said would happen,*" said his mother to me, evidently with mystic faith in the occult powers of this Mexican woman.

After examining the five kinds of medicine she had given him, I at once hunted up this aforesaid wonderful Mexican woman. Her name is Mrs. M. A. Snyder. She is a tall, healthy looking, florid checked, ignorant, but bright and energetic woman of Spanish blood, and Mexican birth, who had married a man from Virginia, and after his death settled here. She said that Mexicans don't need to study their cases, but see what is the matter with any patient at a glance. She remembered the young man. Said his case was a simple one. That his nerves were "swollen and tight," and that she had given him medicine to "loosen them up." That was all. Simple, wasn't it!

But on further probing, I found that she had told him in positive and strong terms that he would have only two more attacks of his cramps—and these light ones, and after that he would have none.

These are the facts. It is not difficult for one familiar with the power and operation of "suggestion" and "expectant attention" to see light in it all. So that whilst it is not a case of hypnotic influence, such as the papers reported it to be, nevertheless, we see the power of "suggestion" coming in, in a marked manner, when the physicians gave him the idea he would die if his bowels would knot, and that they might knot if he did not have some one to hold him at the moment of spasm! (How careful physicians should be regarding the suggestions they give to a weak-

ened person. There is no question that a careful study of suggestion would be a marvelous aid to a practical doctor.) When he went to the Mexican, he went under the spell of "expectant attention," roused by the remarkable stories of her powers, received from neighbors and gossips. She deepened this influence by claiming to see through and through his case, and then prescribing *five* different kinds of medicine! One to rub on the head, one on the arms, one on the abdomen, and two to take internally at stated intervals! What an impression that would make! He would feel that something was being done for him, and feel it with a vengeance! Then came that final suggestion—mysterious to him in its prophetic character—that he would have only two, just two and no more, no less, attacks after leaving her house. And lo! it came to pass even as the oracle had said!

Such are the facts in the case. I might say that the Ziegler family is an ordinary workman's family, apparently honest, and with the average intelligence usually belonging to that class.

Wishing to know what the baffled doctors thought of the case I wrote them and received an answer from one who has a deservedly high standing among them—the best of the three, in fact. I copy his letter in full:

"I was called several times to attend Mr. Ziegler for cramps of the stomach, as it was described to me. He subsequently called at my office, and in making an examination I concluded he was suffering from catarrhal entero-colitis, and that these attacks were aggravated by improper indulgence in food and drink. I finally concluded, however, that the fellow was fond of having hypodermic injections of morphine and

reduced the subsequent doses considerably *with practically the same effect as large doses*. I do not think that hypnotism had any part in his case, nor do I believe it was the result of typhoid fever, though the latter may be possible, as it has recently been discovered that various conditions result from this disease. Mrs. M. A. Snyder has no license to dispense any treatment whatever in the way of medicines and drugs and she places herself liable to arrest for such treatment. She has been in trouble before, and I think she ought to be brought before the court again.

"Respectfully yours." (Signed.)

I conclude by presenting a copy of another letter which speaks for itself:

"In reply to your letter this day. You ask me a question—who cured me? I can say this, truly, that Mrs. Snyder is the one that cured me, while all the doctors could do nothing.

"Yours truly,

"GEORGE A. ZIEGLER."

"All the doctors" versus "Mrs. Snyder!" Verbum sat! I wonder what our learned therapeutical gentlemen who rely solely upon drugs have to say to this. What of their drugs versus Mrs. Snyder's five?

Yours very truly,

STANLEY L. KREBS.

Reading, Pa.

[Hypnotism is still the bugbear among people who do not understand its true significance, and the power of the imagination to conjure up reports on a slim foundation surely is characteristic of the age. This case is one of suggestion *versus* suggestion. The suggestion given by the physician to the patient that his bowels might knot and subsequently kill him, no doubt in-

creased the trouble through the influence of fear. It is a very mistaken idea to give such suggestions under any circumstances, for they only do harm as fear thoughts manifest themselves in physical derangements.

"The five kinds of medicine!" given by Mrs. Snyder were five suggestions of a different type, and they, with the positive verbal suggestions did the work that the physicians might have done had they recognized the suggestibility of the patient.

This is a remarkable, but not an unusual case of the power of suggestion, and it furnishes an object lesson to physicians who do not use that wonderful agent in their practice. It is easy to cry "charlatanism," but the fact that even charlatans can use this power with good results, albeit they use it ignorantly and unconsciously, should be enough to induce the educated physician to test it intelligently. As a contemporary sensibly remarks: "Laws to punish so-called quacks will not do any good except to advertise them, and throw a halo of martyrdom around men who are successful enough without it. It is better to learn the secret of their power—for power of a certain kind they surely have—separate it from the mysticism and error in which it is shrouded, fuse it with the knowledge already obtained from the superior education and broader culture of the true physician, and use it as an added weapon to combat disease."—ED.]

Magnetism Versus Suggestion.

Q. Apr., 18, 1900.

EDITOR SUGGESTION:

Dear Sir: I received your Mail Course in Suggestive Therapeutics and Hypnotism yesterday, and as far as I

have investigated, I have been pleased very much. I have just completed a mail course in "Magnetic Healing," and although I have carefully studied the instructions, and persistently applied the rules for developing magnetism, I could not develop it to my satisfaction. Naturally I have looked first to see what you had to say upon the subject, and if what you say be correct, it is no wonder I have not had better success.

If I ever have the opportunity of being close to a first-class Magnetic Healer, while he is treating a patient, I shall use a good compass to prove how much magnetism there is about him.

The friction of rubbing one's hands together will generate some electricity, but this passes almost immediately into the operator's body, and electricity must go round a substance instead of through it, if the substance is to produce magnetic influences.

Auto-suggestion and friction have not developed magnetism in me, and perhaps I shall have to make a machine after the Von Gnericke pattern, or wrap my arms with insulated wire, and pass an electric current through the wire, before I can heal by magnetic influence, without either the patient or myself using suggestion in any form.

Please remember these are not the thoughts of a college graduate, but of a plain farmer boy, who may be mistaken because he is still young, and has devoted only a part of his time to the study of the wondrous works of nature.

Yours, with great respect,

M. F. O.

My plain farmer boy, you have evidently cut your wisdom teeth, and,

what is better, you can reason and reach conclusions by your methods! You may try your compass on the greatest magnetic healer alive, and find the needle still true to the pole. It is a healthy sign when one demands demonstration to supplement theory, as this is the only way of arriving at the truth of any matter, and such demonstration should be forthcoming where extravagant claims are made, but it never is in these cases.

While I do not deny the possible existence of the magnetic fluid, but suspend my judgment upon a matter that has not been satisfactorily proven, yet I fail to find any cures performed by magnetic healing that may not be performed by a suggestion. Suggestion masquerades in many forms, and under many names, but she is always detected by the student of psychology, and obliged to unmask, and confess her pranks when pushed to it.—ED.

She Reasoned From Analogy.

We, like some old folks, have a wonderful grandchild, a little girl three years old. When she complained with earache, her mother put some cotton in her ear. The next day her mother found her on the floor with some cotton trying to stuff it into the umbilicus, and upon inquiring what she was doing that for, she said, "Why, mamma, I had the 'tomachache.'"—*Dr. C. L. King, Med. Brief.*

Thine own sincerity is the measure of what thou shalt receive. Look to it that no false bottom to thy measure or another's deceive thee.

The simplest organism that we know of is more complex than any constitution of government.

BOOK REVIEWS.

H. Martyn Hart, D. D., Dean of St. John's Cathedral, Denver, Colorado, in his book, "A Way That Seemeth Right," which is an examination of Christian Science, gives his reason in the preface for publishing the work in the following words: "In the work of my ministry I have found so many good people distressed by the specious seduction of this novel cult, 'Christian Science'; so many families divided by it; so many dying persons sorely hindered by it; so many charlatans robbing the sick of their slender income by means of it; and so often have I been appealed to for advice and explanation concerning it, that I have, as a shepherd of the sheep, attempted to set forth in this book the unscientific nature of its pretensions, and at the same time to point out the natural explanation of its cures."

After an inclusive *resume* of healing, dating from the time of Strabo (who records the wonderful reputation of the temple of the Egyptian god Serapis, situated at Canopus, and reached from Alexandria by canal, which waterway was filled with boats going and returning, laden with those who had gone to be healed) to the present time, he sums up the whole matter as the effect of the mind upon the body.

The book is written in a spirit of fairness, weighing the value of statements in a judicial manner; there is also a vein of fine humor apparent, which saves it from sarcasm, to quote: "I found Mrs. Eddy's book was the best mode of inducing the mesmeric sleep I had ever experienced. The repetition

of senseless sentences, with constantly changing signification of words, whose new meanings had to be gleaned from the context; this long string of synonyms: Principle, Mind, Soul, Spirit, Life, Truth, Love, Substance, Intelligence, are all synonyms for God, and their interchange in sentences produced a strange maze, which made the mind dazed, and it took on the mesmeric condition. When in this state the 'subjective' mind was liberated to follow 'suggestion.'" The dean goes on to say: "Of course this process will only be effective with certain people. Those who decline to read unless they understand, declare the book to be rubbish, and throw it aside; but those who are not particular about fathoming what they read, accept what Mrs. Eddy has written, yield themselves to the misty labyrinth of her sentences, become mentally dizzy, though they do not recognize it—mesmerized, in fact. It is a condition not unallied to intoxication, and is as enthralling and attractive."

Published by James Pott & Co., New York. \$1.00 in cloth.

..A PREMIUM..

Elsewhere in this magazine will be found a special premium offer, by which a copy of the book

A Way That Seemeth Right

can be obtained for

25 CENTS.

JOTTINGS.

The Mail Course.

The second edition of the Mail Course is meeting with universal favor. Unsolicited praise comes from every quarter. This is very satisfactory, as we feel that the time and labor expended upon it have not been in vain. Appended are a few of the many favorable reports of its reception.

EAU CLAIRE, WIS., April 15, 1900.

H. A. PARKYN, M. D.

Dear Doctor: Your Mail Course of instruction arrived today O. K. I must positively say, it is by far the best and most respectable mail course that ever came to my hands, and I have taken several others. A mail course of this magnitude will without doubt, compel some of the fellows in the mail course business (?) to shut up shop.

Wishing you ample success in the good work. Yours Fraternally,

T. E. WILLIAMS, M. D., M. E.

Standard Bath Cabinet.

The Standard Bath Cabinet affords the luxury of a bath at home. This method of cleansing the system and stimulating the circulation is certainly excellent. A bath cabinet should be in every home, as it is often a means of averting sickness that is easily resorted to. The price is so very low that this luxury and necessity is within the reach of all.

Plain and Logical.

FLEMING, TEX., May 10, 1900.

DR. H. A. PARKYN.

Dear Sir: I have read your mail course in Suggestive Therapeutics and

Hypnotism, and I pronounce it the most reasonable presentation of suggestion in the treatment of disease I have ever seen. It is very plain and logical, and seems to cover the field entirely. Reading it makes one wish all others were equally plain, and there were more like it. Wishing you well in your work, Very truly yours,

DR. WILMOT R. FOWLER.

Etiopathy or Way of Life.

It is seldom that a work of such supreme usefulness is put within the reach of the laity. It contains matter that has hitherto been confined to medical works alone, besides being a medical encyclopedia in itself for the home. This work is the result of forty years' study and experiment by one of the best known and highly gifted physicians in America. No one can afford to be without this work who wishes valuable information on the subject of health in all its breadth at a nominal cost.

Frisch's Folding Bath Cabinet.

This useful bath cabinet has the advantage of being easily used, and can be folded and hung out of reach when not in use. The vapor bath is considered very efficient in many kinds of trouble, besides being an invigorator and beautifier.

Dr. Dinsdale's Offer.

Note the offer of reduced rates Dr. Dinsdale makes for his apparatus. Massage of the eye and ear is no doubt effectual in drawing a larger blood supply to the affected parts, and blood is the healing medium in all cases.

The Magnetic Healing Cup.

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Finest Work on Hypnotism.

ORANGE, Monday, May 7, 1900.

DR. PARKYN.

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Yours truly,

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For the Cause of Science.

DENVER, COL., May 14, 1900.

H. A. PARKYN, M. D., C. M.

Dear Sir: I cannot resist embracing the present opportunity for expressing my sincere appreciation of the magnificent work that you have done, and are doing for our profession, for the cause of science and for suffering humanity.

I am with esteem and admiration,

Yours fraternally,

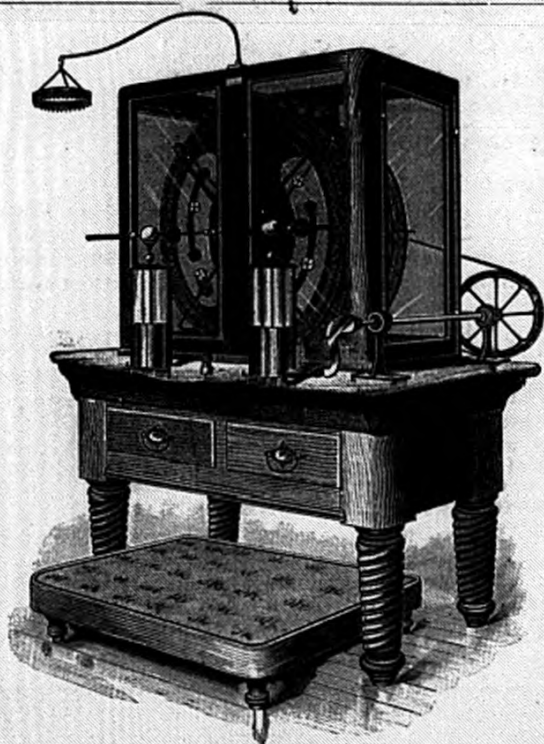
AUGUSTINE PRENTISS, M. D.

Christian Science.

A recent number of the Outlook gives a telling illustration of the danger of calling in Christian Science in a large and varied class of diseases: "Suppose a Mormon were to set up as a pilot, claim divine guidance, and insist on his right to take steamships in and out of New York harbor on the strength of his proficiency in the Book of Mormon, would it be a violation of the liberty of the individual to prohibit and put him in jail if he persisted? Yet the danger, to the community from incompetent pilotage of an ocean steamer would not be so great as the peril from incompetent treatment of certain contagious and other diseases.

Does any person at all familiar with disease, or the many so-called accidents in life, for a moment believe that a three weeks' course of training, which is all Mrs. Eddy's system requires, is sufficient to constitute a good pilot along the stream of life? No one realizes the fact better than the physician that many patients would get well without medical aid. Childbirth, for instance, is not a disease, but the operation of a normal function, often requiring no other attendance than that of an intelligent nurse, for which a Christian Scientist would probably be as good as any. But, supposing there is placenta previa, or abnormal presentation, would Mrs. Eddy's three weeks' training qualify the Christian Scientist to meet the requirements of the case? It is for the exceptional cases requiring the most intimate knowledge of the subject that the very highest skill is required to save life, and that can hardly be expected in the ranks of Christian Scientists.—*N. Y. Med. Times.*

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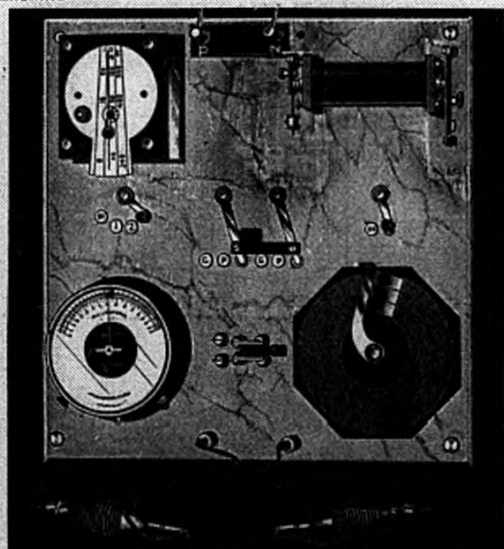
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